QUEEN'S WELLS,

THAT IS,

A Treatise of the nature and vertues of *Tunbridge* Waters.

TOGETHER

With an enumeration of the chiefest diseases, which it is good for, and against which it may be used, and the manner and order of taking it.

BY

LODWICK ROWZEE, Dr. of Physick, practising at *Alsford* in *Kent*.

LONDON,
Printed for *Robert Boulter*, at the *Turks-head* in *Cornhill*, over against the *Royal Exchange*. 1671.

Imprimatur hujus libelli cui titulus est,
[The Queens Wells, or a Treatise of the nature and vertues of *Tunbridge* Water] *Qui quidem liber continet triginta et tria folia, in quibus nihil reperio, quod non in vulgus publica imprimatur. Datum intra tres menses proxime sequentes typis mandetur.*

Ex ædibus Fulhamiensibus, Jun. 3. 1632.

Gulielmus Bray, Episcopo Londinensis Capellanus Domestic.

AS divers medicinable Waters are daily found out in many places, ſo is it a very profitable labour to make true obſervation of their effects, and beſt manner of uſing them, ſpecially by men of learning and judicious underſtanding, and ſuch as have been accuſtomed to the frequent uſe of them, both in themſelves and others, whereby they may make their obſervations more true and certain. Such an one we take this Author to be, concerning the Waters near *Tunbridge*, whoſe pains taken herein we doubt not, but will be very uſeful to all ſuch as ſhall have occaſion to make tryal of them.

John Argent. { Preſident of the Colledge of Phyſitians at *London.*

Ottuell Meverell. } Fellows of the ſaid
Richard Spicer. } Colledge.

A

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A TREATISE

Concerning the Nature and Vertues of *Tunbridge* Water in KENT.

CHAPTER I.
Of Water in general.

ALbeit my maine scope in this following discourse, be concerning *Tunbridge* Water, yet will it not be altogether fruitless, or unpleasant, I hope, to the Reader, if I say something, as it were by way of Preface, touching Water in general. Water is a substance so absolutely necessary, that no living Creature can subsist without the benefit of it, nor no

tree bring forth its leaves and fruit nor any plant its seed, if they be deprived of that vivical moisture which maketh them all to grow & prosper. That this is true, you may observe it in Summer, for if Rain be wanting but a few weeks, how hinderly be all things? How do all plants wither in that season, when they should chiefly flourish? For this cause perhaps it was, that *Hesiodus* thought water to be the most ancient of all the elements. Of this opinion also was *Thales Milesius* one of the seven wise Grecians, who made water the sole principle of all things. *Empedocles* likewise jumping with them, said that all things were made of water; and *Hippon* in *a Aristotle* terms the soul water. *Hypocrates* goeth not so far, but yet he calleth water and fire the two principles of life. True it is, that by water *Hippon* doth understand our seed, and *Hypocrates* our radical

a Lib. 1. c. 2 de anima.

dical moisture. The Latins upon the Etymologie of the word *Aqua*, Water, do derive it from *a & qua quasi a qua vivimus, vel a qua omnia fiunt*, by which we live, or out of which all things are made. Others will have it *quasi æqua*, because there is nothing more equal and smooth then water, when it is not tossed with the wind. But *b Julius Cæsar Scaliger* disliketh these Etymologies, and will derive *aqua* from the obsolete Greek word ἄσχα, which anciently did signifie water. This element seemeth to challenge a kind of rule and dominion over the rest, for it easily transmuteth Air into it self, extinguisheth fire, and devoureth earth. And to go no higher, than our Grand-fathers memory, nor further than our neighbours, the Ocean Sea swallow'd up above one hundred thousand Acres of ground at one clap in *Holland*. Nay it aspireth even unto the Heavens, and

b Exercit. 745.

which is strange, it doth not onely get up thither in it self alone, but carrieth with it whole shoals of fishes, heapes of Stones, and divers other heavy substances, which afterwards fall down with it. Most creatures live without fire, without water none, and with water only, without any other sustenance, a Spanish mayden is reported to have lived a long time, and *Albertus* writeth of a melancholy man, who by the space of seven weeks lived with water onely, one draught of which he took but every other day. The Lord *Verulam* also hath produced his opinion of late, and holdeth that Trees and Plants live, and are nourished meerly by water, and that the earth is as it were but a *Stabilimentum* unto them, to keep them steady, and from being beaten down by the wind. He proveth it by rose bushes, which being put into water, without any earth, & kept upright

a Cæl. Rhod. Lib. 13. c. 23.

right in the same, not only brought forth leaves, but fair Roses also, and the e royal Prophet saith, that *a tree planted by the rivers of water, bringeth forth his fruit in due season.* Much more might be said concerning water, but because I intend to be brief, let this suffice.

e Psal. 1.

CHAPTER II.

Of the Differences of Water.

IN the Creation God said, f *let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And* GOD *made the firmament, and divided the waters, which were under the firmament, from the waters, which were above the firmament.* g And *Da.* saith, g *that the Lord sitteth upon the flood,* that is upon the Orb of the waters; & where he exciteth the creatures

f Gen. 1. 6, 7.

g Psal. 29. 10.

to laud the Lord he speaketh thus, h *Praise him ye heavens of heavens, & the waters that be above the heavens:* Those waters are likened in another place to a i *terrible christall*, and said to be as it were, k *a paved work of Saphir stone.* l And some go so far, as to define the place and seate of those waters, and say, that they are as much above the *primum mobile*, as the *primum mobile* is above the elementary waters, but whether they ever were there to take the just distance, I do not know. That there should be water above the firmament, many men think it strange, and yet the deluge, besides the expres word of God, proved it to be true. For if all the water of all the seas, lakes, ponds, rivers, and Fountains in the world, had been drawn up into the heavens in like manner, as we do in distillations, yet would not their quantity have increased, but there would have return'd back again,

h Ps. 148. v. 4.

i Ezech. 1. 24.

k Exo. 24. 10.

l Rabbi Levi Ben Iarebij in Gen. c. 1.

againe, by rain, no more, then was ascended up, nor so much neither perhaps, because though you be never so careful in your distillations, and use Glass vessels, never so well luted, yet will you still receive some loss; and so the flood had not gone fifteen cubits above the highest mountains. But why this should be stranger, then all the rest of the wonderful works of God, there is no reason. The massie and heavy Globe of the earth and water standeth, as it were, in *æquilibrio* in the center of the world, suspended by the omnipotency of God. Nay all his works are universally so admirable, that there is no less wonder in the smallest Gnat, than in the biggest Elephant, in the least weed, that creepeth upon the ground, then in the tallest Cedar. But of those waters, which are above the firmament, and of those, which were gathered together under the firmi-

ment, namely the Seas, we ſpeak here but by the way, though concerning the Seas divers curious and pleaſant queſtions might be handled, as touching the ſaltneſs of it, the ebbing and flowing of the ſame, why it can endure no impure things, and the like. Theſe things I ſay, might bring ſome delight to the Reader, but they are beyond our ſcope, and therefore I will onely ſpeak briefly of thoſe waters, which are *potabile*, and in common uſe amongſt us, either for dyet or Phyſick.

They are commonly divided into Fountain-water, River water, Well-water, Rain-water, and Pond-water. The preheminence thereof is commonly given to Spring-water, but in general that water is accounted beſt and wholſomeſt for dyet, which is pure, and without any taſt, but ſuch as water ſhould have. For moſt water retaineth ſome ſavour of

the

the ground through which it runneth, and albeit to those, who do not use to drink water, it be imperceptible, yet divers of those, who drink nothing but water, will as easily perceive a difference betwixt water and water, as we do betwixt beer and beer, or wine and wine. The best water also is lightest, but that lightness is not to be considered by weight (for Snow-water is most light, and yet unwholsome) but by the thinness of the parts thereof, and by the speedy heating and cooling of the same, as *Hippocrates* well observeth. Let this suffice to have been briefly touched concerning the differences of waters in general, and let us now say something with like brevity concerning the original of Springs and Rivers.

CHAP.

CHAPTER. III.

Of the original of Springs and Rivers.

IT is a common received opinion, derived from *Aristotle*, that the generation of water proceedeth from Air condensated into the same, in the bowels of the earth, and distilling, as water doth with us from a Limbick. But it is hard to imagine, how the nature of air should be so speedily corrupted, and turned into water, and in that quantity too, that should maintaine the continual course of so many Springs, and so great a number of Rivers as are in the world, divers of which are of such vastness, and of so swift a course, that a man might justly think, that the whole element of air, which in its own nature is but

but very thin, ſhould ſcarcely ſuffice to maintain the courſe of that aboundance of water one only day. And as for the reaſon they alledge, that air is retained within the *concavities* and *poroſities* of the earth, *ad vitandum vacuum*, which nature doth abhorre, and afterwards is converted into water, it is but a very weak one; For thoſe *concavities* are ſtill full of air, as well elſe-where, as where Springs and Rivers doe flow. But if the tranſmutation of air into water, were the only cauſe of the flowing of all Springs & Rivers, ſurely their ſtreams muſt needs be but narrow, & their courſe ſlow, and of ſmall continuance. Beſides, if this were true, how could the Sea, think you, contain that exceſſive aboundance of water, which perpetually runneth into the ſame? The ancient opinion then is the truer, that all Fountains and Rivers come from the Sea, and are *tranſcolated* through

through the veines and *porosities* of the earth, where in their passage they leave their saltnes. Plato, Aristotles Master was of this opinion, and before him *Thales Milesius*; as also *m Philo*, *n Seneca* and *o Georgius Agricola*, which without question they had learned from the *Hebrewes*. For thus speaketh the Preacher, *p All the Rivers run into the Sea, yet the Sea is not full: unto the place from whence the Rivers come, thither they return again.* This is a most clear and expres text, and which alone shall suffice to prove this point, especially seeing the rule and law of Nature doth *suffragate* unto the same. For wheresoever there is a repletion, there must needs an evacuation be. But some perhaps may say, we see indeed all Rivers run into the Sea, but we do not see how they come from it. True, but when we see that for all the abundance of water, which runneth

m In Libro de mun. di spacio
n Lib. 3. c. 9. Nat. quæst.
o Lib. 1. de ortu subterran.
p Eccles. 1.

con-

continually into the Seas, the same are not increased thereby, but remain still the same, we must needs imagine that they disburthen themselves some where. For otherwise, the waters had long agoe overwhelmed the World, and reached up even unto heaven, seeing that the *q* Flood, caused but by rain of forty dayes, ascended fifteen cubits above the highest mountaines. Besides our very senses may perswade us, that the original of Springs and Rivers is from the Sea; for divers Springs of fresh water are in sundry places, which seem to *sympathize* with the Sea, and to imitate the motion thereof by a kind of ebullition. And which is strange, and yet a thing avouch'd by divers good Authors, those things which were cast into the River of *Alpheus* in *Grecia*, were afterwards found in the mountain called *Arethusa*, near *Syracusa* in *Sycily*, though there be a great

q Gen. 7.

great a diſtance of Sea and Land betwixt them, which gave occaſion to the ancient Poets (who did uſe to *involve* all the ſecrets of Nature in their Fables) to faine that *Alpheus* and *Arethuſa* were a couple of lovers, which were transformed, the one into a River, and the other into Fountaine, and of them ſpeaketh *Ovid*, ſaying,

r *Lib. 5. Metam.*

In latices mutor, ſed enim cognoſcit amatas,
Amnis aquas, poſitoq; viri, quod ſumpſerat, ore,
Vertitur in proprias, quo ſe mihi miſceat, undas.

But whereas I ſaid before, that for all the water, which runneth into the Seas, they remaine ſtill the ſame, I would not be miſtaken, for I know that the Seas have ſomtimes gon beyond their ordinary bounds and limits, but it hath been when they

they were, as it were commanded so to do by their Creator for the punishment of mens wickedness, or whensoever men have gone about to alter the natural seat and state of the same, and the ordinary course of Rivers.

Of Gods judgments there are divers examples, as ſ *Olenus* & *Helice*, two of the 12 Cities which made the Common-wealth of the *Achaeans*, which a little before the battel of *Leuctra* were drown'd by the sea. *Antissa*, *Tindaris*, *Burrha* had the like fortune also, being swallowed up by the sea, together with all their Inhabitants. And that it might the

ſ *Lib.* 2: *Of Polibius* that excellent Greek Author, whose works I lately finished to translate into English my translation being ready for the Press, if it

can find any room there: And as for *Polybius*, I dare boldly say here by the way, that there is not any better or more necessary Author extant in his kind, especially for three sorts of men, Princes, Statesmen, and Souldiers. And whereas the Emperour *Charles* the fift, was wont to say, that there were but three Books necessary for a Prince, *Polybius*, for Wars, *Machiavell*, for State-matters and Policy, and *Castiglio* for behaviour, if he aimed at a *compendium* he might very well have left out the second, seeing for State-matters, and honest Policy, enough of it may be found in *Polybius*, who for judgment, sufficiency, vertue, and honesty, (though but an Heathen)

the better appear that the finger of God was in it, all such, as thought to have escaped by shipping, perished as well as the rest, being drowned & overwhelmed by the waves. And of those who have endevour'd to contract and pin up the Sea into narrower limits, by wrils, dikes, and other works,, divers of them have often sustained great dammage by the same; as for example, the *Hollanders*, who, as we said before, lost above 100000. acres of ground by such means, which the Sea, after the overthrow of all their dikes and

then Iwens far beyond *Machiavell*, & far more for employment and experience having been in great places of authority, both in civil and marshal affairs, and familiarly acquainted with that great Romane *Scipio Africanus*, and with *Caius Lalius*. Whereas *Machiavell*, was but a petty Secretary or Town-Clark of the City of *Florence*, grown famous only through wicked Maximes and positions contained in his writings, especially in his *Prince*, where he setteth forth that Monster of Men, *Cæsar Borgia*, bastard son to the like father, *Alexander* the sixt Pope of *Rome*, as a pattern to be imitated by such as desire to get rule and dominion to themselves. And it seemeth by a passage of the seventh Chapter of his *Prince*, that he was acquainted with him, and perhaps a Counsellor of his in his murthers, poisonings, and others deviliish exploits. But *Polybius* is so far from doing the like, that there are infinite digressions in his works, in which he reprehendeth the vicious actions of men more sharply, then some other Authors, which professe themselves Christians.

strong

strong works, took away from them, as it were by Letters of reprisals. This were enough to teach men that it is but in vain to go against the order established by God, and the ordinary course of Nature; yet it is worth the noting also, and a thing not to be consider'd without admiration, that all those Princes, who purposed to cut the *Isthmus* of *Peloponesus*, which is a neck of Land betwixt two Seas, containing according to *Mercator* in his *Atlas major*, some five miles in breadth, dyed all before the work was begun, as *Caligula*, *C. Cæsar*, *Demetrius*, *Nero*, and *Domitianus*.

CHAPTER IV.

Of Waters of strange nature and effect.

ALL Springs of Waters are actually, either hot or cold. Of those hot Springs some

are of so excessive heat, that a man would think it were water boyling upon the fire; and amongst other there is a vein of it running under a street in a village called *Porcet* near the City of *Akin* in *Germany*. In the middle of this street there is a hole, which they call *Hell*, with three or four bars of iron over it, in which the neighbours round about, in the Summer time, when they have no fire, doe use to seeth their egges, letting them down with a Net into the water, and in a small space of time they may be boyled hard; of which I was twice an eye witnesse, being there first in the year 1610. after the siege of *Gulick*, and the yielding of the Town to the States, with that brave Souldier, Sr. *Horace Vere*, now Lord of *Tilbury*, & the second time with that worthy Knight Sir *Henry Palmer*, now Controller of the Navy. The cause of those hot Waters is commonly ascribed to

Mines of *Sulphur* or Brimstone inflamed within the bowels of the earth. But few of those hot waters, as at *Akin, Porcet*, in the *Pyrenean* Mountaines, at *Bathe* in *Sommersetshire*, and elsewhere, have any great or extraordinary tast of brimstone, as they should of necessity have, if brimstone melted and burning were the cause of their heat, that mineral being of so piercing a nature, and of so extensive a faculty, that never so little of it burning upon a few coals, when our women dry their tiffanies, filleth a whole room with the strong scent of it. Besides, such a great quantity of water running continually, and so many years and ages together, had long since extinguished those fires; or if there were such flames within the bowels of the earth, the same would long agoe dryed up the water & reduced the earth into ashes. Another reason there is, that you shall find no hot

Springs where fires do break out, and albeit the hill *Vesuvius* & Mount *Ætna* burn continually, yet are there no hot Springs about them, though they be environed by the Sea. And for all the late wonderful and extraordinary eruption of fire out of the said hill *Vesuvius*, or *Monte de Soma*, as they call it now, which hath been so violent, that the houses of *Naples*, which are eight, or as others say twelve miles from the same, were all covered very thick with the ashes thereof, yet do they not write that the water which gushed out at the foot of the said hill was hot.

Besides, albeit there be many hot waters in *Italy* (for those that have written of them, reckon few less than threescore) yet shall you see no where a mixture of fire & water in those parts. Which makes me think with some that the cause of the heat of those waters proceedeth from

from their motion and agitation in the bowels of the earth, falling from *Cataracts* and broken *Concavities* in the same.

That this may be true, it may be proved by the Sea, for though it be actually cold, yet if it be tossed by a tempest but of three or four dayes (and it is seldome that a storm lasteth longer) the water thereof will sometimes become very hot. Besides we have many very *Sulphurous* Springs which are never but cold; as for example, one of the four Springs used at the *Spa* called *Geronster*, which tasteth so strong of the brimstone (as my self can speak by experience) that divers of those, who drink of it, are constrained to hold their noses whilest they are a drinking, and the *Sulphurous* fumes of it are so piercing, that they do speedily intoxicate the brain, and cause drunkenness, though it be but for a little time,

being soon discussed away.

Now for the other Springs which are actually cold, there are sundry differences of them, according to the several substances they do run through, and the nature and effects of some of them are very admirable.

Some do turn into stone whatsoever is cast into them, especially if the things cast in be of a loose & *porous* substance, as leather, balls, gloves, and such like; and *Pliny* and others describe divers Springs of that nature.

But not to go out of this Island for examples, there is a Spring of that nature in *Wales*, in a piece of ground belonging to Sir *Thomas Middleton*. And the quick activity of some of those Springs is won-

derful,

*Since the writing of this Treatise, and when I was come to *London* about the printing of it, I lighted by chance upon Dr. *Jordans* learned and elaborate Discourse of *Natural Baths and Mineral waters*; wherein he hath a peculiar opinion concerning the actual heat of Mineral Waters, which he ascribeth to the *fermentation* of Minerals, and illustrateth the same with reasons and examples. I am so far from disliking it, that I applaud it, and leave both his and mine opinion to the choice of the Reader, for in those abstruse things we have no certain knowledge but only probable conjectures. However, the least probable of these two opinions is far more likely than those imaginary actual fires which the vulgar opinion holdeth.

derful, and almost incredible; for *Bodinus* doth affirm, that he hath seen sticks of wood, strawes, and such like small things converted into stone in *Lacu Picens et Allienſi fonte Auernorum*, within the space of two or three houres. So that *Plinies* assertion, who [a] saith, that earth is turned into stone in a fountain of *Gaiana* within the space of eight moneths, is no more to be wondred at. The same Author namely, *Plinius* maketh mention of two fountains, the one called *Caranes*, which maketh the sheep that drink of it, to bear black wool, and the other *Aſtelas*, which maketh the wool of the sheep, which drink of it white, and if they drink of both, their wool will become of two colours. And of another call'd *Crathis*, which procureth whiteness, and of a fourth called *Sibaris*, which causeth blackness in the Sheep and Oxen, which drink of the same. Nay the same

[1] *Libr 2. Theat. Nat.*

[a] *Lib. 35. c. 13.*

[2] *Li. 31. c. 2*

effect is seen also in men, which drink of them, for those that drink of *Sibaris*, become blacker, harder, and of a curled hair, and such as drink of *Carthis*, wax whiter, softer, and of a smooth hair. He bringeth in also other waters, which have the like effect in changing the colour of such as use them. He saith likewise, that there are two Springs in *Bavii*, near the river of *Orchomenus*, whereof the one strengthneth memory, and the other causes oblivion. A fountaine in *Arcadia* called *Linus* preserveth conception & hindreth abortsement, and on the other side, the river called *Amphrisus* maketh women barren. *Cydnus* a river of *Cilicia* helpeth the Gout in the feet, as appeareth by the Epistle of *Cassius, Parmensis*, to *Marcus Anthonius*; and contrariwise by the use of the water, which is in *Trazene*, all men get the Gout in their feet. All such as drink of a Lake called

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Clitorious, beginne thereby to hate Wine. *Polyclytus* relateth, that the water of a fountaine in *Cilicia* serveth instead of Oyle; And *Theophrastus*, that the like is done by the water of a Spring in *Æthiopia*; and *Lycus*, that the water of a fountain in *India* burneth in a Lamp. The like also at *Ecbatana*. *Juba* speaketh of a Lake amongst the *Troglodytes*, which for the hurt it doth, is called the mad lake, and saith that it is bitter and salt thrice in a day, and then fresh, and so again at night. The same Author also maketh mention of a Spring in *Arabia*, which bubbleth up with such force, that it casteth forth whatsoever is thrown into it, though it be never so weighty. There are two fountaines in *Phrigia*, the one called *Gleon*, & the other *Gelon*, having those Greek names from their effects, for the first maketh men cry, and the second makes them laugh. There is an hot

Spring

Spring at *Cranon*, and yet without excessive heat, which being mingled with Wine, and kept in a vessel, keepeth the same hot by the space of three days. There is a river in *Bithynia* called *Olathus*, into which if perjured persons be thrown, they feel as much heat, as if they were in a flaming fire. In *Cantabria* there are three Springs but eight foot asunder, which running together make a goodly river, and every one of them by turns becommeth dry twelve times, and sometimes twenty times a day, so that a man would think there were no more water in it, whilest in the mean time his next neighbours be full, and flow continually. There is a brook in *Judea*, which is dryed up every Sabbath. In *Macedonia*, not far from the sepulcher of *Euripides*, there are two brookes running together, the one having very wholesome water, and the other poisonous and deadly.

Quod si quis, saith *Pliny*, *fide carere ex his aliqua arbitratur, discat in nulla parte naturæ majora esse miracula.* If any man think that some of these things are past belief, let him learn that there are no greater miracles in any other part of nature, than in waters. But if any man desire to know more concerning the various nature and effects of Springs and Rivers, let him read the 13th. Dialogue of *Simon Majolus*, Bishop of *Vulturia*, in that Tome of his Workes, which he intitleth *Dies Caniculares*, and there he will find wherewith to satisfie his curiosity. I pass now to mineral and medicinable springs which use to be drunk. *Li. 3. c. 2.*

CHAPTER V.

Of Mineral and Medicinable springs.

MIneral waters by their manifold turnings and windings under the ground, are as

as it were *impregnated* with divers vertues and faculties of the several minerals, through which they run, and draw with them, either the faculties or substance of the same, and sometimes both. And therefore as meer pureness commendeth ordinary Springs and Wells, so doth the various mixture of several things, though sometimes of a contrary & repugnant nature, procure commendation to medicinable waters. Some of them are beholding for whatsoever they have to the several kinds of earth, which they pass through, and lick, as it were, by the way, as *Bole, Ocre, Rubrick, Chalk*, and the like; Others to liquors or congealed juices, as, *Allum, Bitumen, Brimstone, Nitrum, Copperas*; And others again to Metals, as Gold, Silver, Iron, Copper, Tinne, Lead. There are some also, which owe their vertues to Stone, as Chrystal, Marble, Pumice stone, *Lapis Hematites*, and the

the like; and others to the roots of trees & plants, though these be rare either because trees do not root so deep, or by reason that medicinable springs are commonly in barren soiles as on the contrary whersoever there is a fruitful soil, there are no Mineral or medicinable springs to be found. Out of all these subterraneal substances divers springs draw sometimes contrary faculties, or at least such as have but small affinity one with another, and from hence it happeneth that oftentimes one and the same medicinable Spring cureth divers diseases, which are either contrary one to another, or at least have but small affinity together. It is of this as it is of Theriake or Mithridate, which are compositions consisting of a great number of simples of contrary & repugnant natures, as it were huddled together by chance; & yet when those compositions have had their due

due *fermentation*, and that those several simples have wrought one upon another, and become to be incorporated together, there resulteth afterwards an universal form in the composition, which maketh it excellent for most diseases, and as it were a general *Panpharmacon*. And in that regard some do merrily call Mithridate the father, and Treacle the mother of all medicines. But that we may the more accurately distinguish betwixt mineral springs, we must consider the nature of the minerals, and look which of them have affinity together, & which not. *Bitumen*, *Salt*, *Sulphur*, *Corporas*, *Copper*, are hot, and therefore they have a faculty to cut, cleanse, open, dry, extenuate, and disperse. *z Albertus Magnus*, and after him *Andernacus* and others, do reckon *Sall nitrum* with these, and hold it to be hot; which might be granted them, if by *nitrum* they understood that *nitrum*

z *Lib. de Metallicis.*

whereof

whereof *a Hippocrates*, *b Dioscorides*, *c Pliny*, *d Galen* do speak; But I do not think that either *Albertus* or *Andernacus* ever saw it, because it began to be scanty & hard to be found in the time of those ancient Authors before cited after *Hippocrates*. But our Salpeter, which is now called *Nitrum* amongst us, is as far from that ancient *Nitrum*.

a Li. de aere loc. et aquis.
b Li. 5. c. 89.
c Lib. 31. c. 10.
d Lib. 9. Simplicium Medicam.

Quantum Hipanis veneto dissitus Eridano.

For if gunpowder were not enough to prove the coldness of *Nitrum*, in which its opposition and contrariety to Brimstone is so manifest, yet were the *Sal prunellæ* of the Chymists (which is nothing but *Nitrum* purified from its dregs with *Flores sulphuris*) sufficient to evince it, a very little of it put into a glass of Wine, making it so cold, that one is scarce able to drink it. And to this purpose

pose I remember that when I was in *Holland*, the Prince of *Orenge*, *Maurice*, was wont alwaies in the Summer time to have some of it thrown into the water, where his Wine lay a cooling. That *Sal prunelle* also is the best remedy against the heat dryness & roughness of the tongue in all feavers, and especially in that *Hungarian* feaver called *Prunella*, from that symptome, which gave likewise the name of *Sal prunelle* to that purified *Nitrum*, by reason of the excellency of it in asswaging the same. And the more to confirm this, one of the four Springs of the *Spa* called *Tounelet*, and consisting chiefly of *Nitrum*, is so very cold, both in the mouth, and in the stomack, that few can endure it, and in that regard it is very little frequented, and during my stay there, I do not remember that ever I saw at it more than a *Capuchin* friar and another Clergy man, who used it for

for the heat of their livers, in which case it may do good, if the stomach be not too weak.

Silver, Iron, Tinne, Lead, are accounted cold, and by reason of their astringency, to be at least in the second degree. Gold is likewise placed amongst these, though a man might perhaps with better right account it temperate. Now in regard of this variety, some springs are called *Nitrous*, *Sulphurous*, *Bituminous*, *Aluminous*, &c. according to the only or predominant mineral, of which they do participate. But yet some there are, in which it is a very difficult matter to know the same. So the *Eberlingunians* in *Suevia* do dispute to this day, whether their mineral Spring proceed of Lead or Copper. In like manner, the *Italians* are not well agreed whether the vertue of the mineral water about *Lucca* commeth from Iron or from Allum. And a great man, that was one of the

chiefest Chymists of this age, doubted whether he should call the *Emplastes aquæ Alumin.* or *Nitrum*, so hard a thing it is exactly to distinguish in things, that are compounded and permixt. But it is now time we should go to *Tunbridge* Water.

CHAPTER VI.

Of Tunbridge *Water.*

THe Water commonly known here amongst us by the name of *Tunbridge* Water, are two small Springs contiguous together, about some four miles Southward from the town of *Tunbridge* in *Kent*, from which they have their name, as being the nearest Town in *Kent* to them. They are seated in a valley compassed about with stony hills so barren, that there groweth no thing

thing but death upon the same. Just there do *Kent* and *Sussex* meet, and one may with less than half a breath run from those Springs into *Sussex*.

It pleased our gracious Queene *Mary* to grace this Water by her presence two years agoe, so that those Springs may justly be called, as some do call them now, *Queene Maries Wells*. The taste of the water is not unpleasant to those, who have a while been used to it, and it is a sure thing, that no man is able to drink half so much of any other liquor, though never so pleasant unto him, as he may of this. What other minerals it runneth through, besides Iron & the *Rubrick* of Iron, which is seen on the ground, over which the water runneth, is not yet well known, for there hath been as yet no digging near about the same. The greater part of those that drink of it, are purged by stoole,

and ſome by vomit, as well as by urine, which perhaps ſhould argue ſome other minerals, beſides Iron. The ſame may peradventure be diſcovered in ſtter time. Howſoever though there were no other minerals there about, beſides Iron, yet Iron being a metal, and all metals, according to the Chymicks, proceeding of two principles, *ſulphur*, and *Mercury*, whereſoever there are any metals bred, there muſt alſo of neceſſity their principles be.

Beſides this, all metals have alſo their peculiar ſalts, and Iron in particular hath a great deal of *volatill* ſalt, which is it that diſſolveth in the *Chalybeate* wine now ſo much in uſe. Now Iron is of an aſtringent and corroborating faculty, and hath an opening vertue withall, as may be ſeen by the powder of ſteel (ſteel being nothing but a *defecated* Iron) which is uſed with good ſucceſs in the green ſickneſs, and in all other diſeaſes

diſeaſes proceeding from obſtructi-
ons. But here I ſhall ſeem perhaps
to ſome to contradict my ſelf, in
making Iron both aſtringent and o-
pening, which the vulgar think to
be two qualities incompatible in one
ſubject, and yet they are deceived,
for to open and corroborate have
no ſuch repugnance, but that they
are toge her in many Simples. Now
concerning thoſe two ſprings, a que-
ſtion doth often ariſe amongſt thoſe
who are there a drinking, which of
them ſhould be the better & ſtron-
ger, but being ſo contiguous and
near together, certainly there can
be no manifeſt ods betwixt them,
and though I often taſted of both
immediately one after the other,
yet can I not ſay, that I ever found
any perceptible difference betwixt
them. Yet will I not deny, but that
it may ſo fall out, that at ſometimes
the one may appear ſtronger than
the other, according as the Water

may participate more of the vertue of the minerals at one time, than at another; But I think that there can be nothing constant in it though they may alternatively something differ one from another. This shall suffice to have been spoken concerning those Springs. It followeth now that we make an enumeration of the chiefest diseases their Water may be used for, wherein we will chiefly follow experience, seeing it is an empe ical remedy, & yet so as we shall not exclude reason. For, albeit it be *empericū remedium* yet must we not use it altogether empirically nor make it a *Panpharmacon*, or a *Panacea*, a medicine for all diseases, and send thither promiscuously all sorts of Patients, as some Physicians do to the like springs, when they are at a *nonplus* with them, & after a long time can do no good upon them in *Cronical* diseases; For then they send them to those mineral waters,

tanquam

tanquam ad sacram ancoram. Which causeth those Springs to become infamous, & to loose the credit they justly deserve (the common people ordinarily judging of things by the event) when some miscarry after the use of the same either because the were already too far spent they they were sent thither, or by reason their diseases were not to be cured by that remedy.

CHAP. VII.

The chiefest diseases against which Tunbridge water may be us'd with good success.

BEing now to reckon up the chiefest diseases which *Tunbridge* Water is good for, we will not go *a capite ad calcem* from the head to the heel, but begin at that which is most generally good for, and that is obstructions, which

are the causes of infinite diseases. This water then doth effectually open all manner of obstructions, whereſoever they be lurking, and especially the obstructions of the *Meſaraical* veins, of the ſpleen, and of the liver, & that better, then any *Apozemes* or other physick whatſoever. For thoſe obstructions being ſtubborn, and requiring a great deal of Physick to be removed, and Physick being both loathſome and chargeable, people grow weary of it before a Phyſitian ſhall have cured a quarter of the courſe, which is neceſſary for the removing of thoſe obstructions; and that is the reaſon that ſo many are troubl'd with *chronical* lingring diseases, which in their own nature are not incurable, but only remain uncured, either becauſe the Patient is not able or willing to undergo ſuch courſe of Phyſick, as is requiſite for his recovery, or becauſe he loveth his

purſe

purse too well. But these Waters bring no charges, and after one hath been used a little while to them, the taking of them is not troublesome at all, but the longer a man continueth the use of them, the more he may, and being taken in a large quantity, they cannot chuse but open effectually. Wherefore they are of excellent use for all diseases, wch have their dependency upon obstructions, as all long and tedious agues, quartanes, and the like; for a dropsie, the black & yeallow jaundise, the *Schirrhus Lienis*, or hard swelling of the spleen, which the common people call an ague cake, the scurvy, the green sickness, the whites in women, & the defect and excess of their courses. And albeit this last affection seemeth to have some repugnancy, in that we ascribe two contrary effects to one and the same agent, yet there is no such matter, for the one is done by opening

of obstructions, and the other either by cooling the blood, when it is too hot and sharp, and so provoketh nature to expulsion, or by corroborating & strengthening the retentive faculty. And it is the property of all equivocal agents to vary their operations according to the variety of their objects, and of the matter they work upon; so the Sun melteth Wax, and hardeneth Clay. This water doth also cut and extenuate tough, clammy, and (if I may so speak) Tartarean flegm, and in that regard it may be much available for those, who are used to be troubled with the Cholick, when such clammy humours is contained in their guts.

It scoureth and cleanseth all the passages of urine, and the reins are good against the gravel & the stone in the kidneys, Ureters or bladder, where also it dissolveth and washeth away a kind of clammy flegmatick

to ex-

excrement bred in the bladder, which sometimes stopping the passage of ones water, maketh him believe that he is troubled with the stone, as happened to one, that was himself a very skilful and famous stone cutter, who being fully perswaded that he had a stone in his bladder, gave himself to another of the same profession to be cut at *Namur*. But when he was cut, nothing was found in his bladder, but such a rough humour, which might have been dissolved and avoided with Physick by the help of the Spa Water, which was but a days journey from him, and good also in regard of the astringent and healing faculty it hath for all inward ulcers, especially for those of the kidneys and bladder, and of the *Meseraick* glandules, which opens & cleanses the same. And in confirmation thereof divers have been cured of a bloody urine, which had long troubled them. Amongst

and the

the rest a worthy *Kentish* Gentleman, with whom I went thither the last year.

It is good also against all inveterate *Dysenteries* or bloudy Fluxes: as also all other Fluxes of the belly, whether it be *Lienteria*, *Diarrhœa*, or *Fluxus hepaticus*. It doth likewise extinguish all inward inflamations and hot distempers, and yet for all that the stomack is no whit hurt by the actual coldness thereof, but rather corroborated and strengthned, and appetite provoked, yea to some but too much, as in my self for one; For whensoever I drank either at the *Spa* or at *Tunbridge*, I was never able to fast with patience until noon, but must needs *offam lavatui stomachi offerre*, call a bit to my barking stomach, before the rest of my company went to dinner. For this cause when I was at the *Spa*, a Spanish Physitian, who was some time with the yong Prince *Burla* (who goes then

but

but a youth) would not let him take the water above two or three days, when he saw such an effect in him, fearing that he would receive more hurt by the excess of his appetite, than benefit by the water, & so after a long and troublesme journey from *Italy* thither, he return'd home without any profit. The *nerves* or sinewes, and the original of them, the brain, are strengthened by the use of this water, and consequently it is good against the palsie, inclination to an apoplexy, lethargy, and such like diseases of the head.

And some *Paralytick*s have been seen, who sometimes voided all their water by urine, and at other times were as effectually purged, as if they had taken a strong potion, and withall sweated abundantly all their body over. All these evacuations, and vomitting also, are sometimes seen in other diseases, as well as in that; Nay besides that in some

some women you shall have an evacuation by urine, *& per menses simul & hæmorrhoidas.* The cause of all Rheumes and distillations is likewise removed by the help of this Water, and all diseases cured, which have their dependency upon the same, for all that verse of *Schola Salernitana.*

Jejunet, vigiles, fitiat, fle rheumata curet.

Convulsions also, Head-ach, Migrain, & Vertigo, are driven away by the use of the same, if the Patient be constant and not too soon weary. Against vomiting and the hicket, it is used with good success. Those that are troubled with *hypochondriacal* melancholy find a great deal of ease by this Water. It helpeth also the running of the reines, whether it be *Gonorrhea simplex* or *Pyuetra*, & the distemper of the *Paraßata*

raſhe arising from thence, as likewise a certain carnosity; which groweth sometimes in the conduit of the Urine, nay and the Pox also the water having a notable potential drying faculty. It driveth away besides all manner of worms, whether they be ordinary ones, or *ascarides* or *taniæ*. It may be used also for the gowt, but it must be with some caution, and the body must be extraordinaryly well prepared and purged before, because it hath sometimes brought the fit upon some, who were well when they came thither. Outwardly applied it doth help sore eyes, red pimples and other external infirmities. More diseases, which have affinity with these, it may be used for, but I will content my self with this enumeration of the aforesaid ones, and passe to the time, manner, and order of taking the water. Yet must I not forget in the behalf of women to tell them

them that there is nothing better against barrenness, and to make them fruitful, if other good and fitting means, such as the several causes shall require, be joyned with the water.

CHAPTER. VIII.

Of the time, manner, and order of taking Tunbridge *Water.*

SOme that shall reade the next foregoing Chapter, will perhaps say, that I make this water a direct *Panpharmacon*, a remedy for all diseases, and therefore will give small credit unto it. But for all that daily experience doth, and if it continue to be used, will more and more confirm what I have said to be true. For very few of those, who live at the *Spa* (whose Water hath great affinity with that of *Tunbridge*)

bridge) and in the Country about it, & make that Water their ordinary drink, as many do, and my self have seen there very aged people, that did never drink any thing else; few of them, I say, are troubled with headach, heart-burning, stone, obstructions of the Kidneys, liver or spleene, falling sickness & the like, & as for the Jaundise, Dropsie, and Scabbes, they do not know what they are. My self during my stay there being once rid out to take the air with a couple of Gentlemen, and a showre of rain comming, we made to a Country house near hand, to shelter our selves, and after the taking of a Pipe of Tobacco, I requested the goodman of the house, (who was a very old man, and yet fresh and lusty, and with very few gray haires) to give us a cup of his beer, but he answered me, that he never had had any beer in his house, if we would drink good *Pouhon*, it

was at our service, & he had a fresh vessel of it abroach. *Pouhon* is the name of that Spring of the *Spa*, which standeth in the middle of the Town, and by the same name they call also the Water thereof. But to return to our matter,

Temporibus medicina valet, data tempore prosunt,
Et data non apte tempore, vina nocent.

And so water. The time then of taking those waters, is either the season of the year, when to come to them, or the time of the day, when to drink of the same. Concerning the season of the year, Sommer is the fittest, when there is a settled warm and dry weather, as in the dog dayes especially.

Cùm Canis arentes findit hiulcus agros.

And

And the chiefest moneths be *June*, *July*, *August*, & *September*, although the *Dutch*, who naturally love good Beer and Wine better than Water, use to have this riming verse in their mouths,

Mensibus in quibus R. non debes bibere Water.

And according as the year proveth, a man may sometimes come sooner, and continue later. In general; whensoever the weather is clear and dry, the water is then best, as well in Winter, as in Summer, yea in hard frosty weather the Water is commonly strongest, the *antiperistasis* of the air hindring that there is not so great an evaporation of the mineral spirits of the Water. For when the weather is rainy or misty, and that *Jupiter* doth *per cribrum mingere*, piss through a sieve, as *Aristophanes* merrily speaks, the

water looseth much of its vertue. My self have known at the *Spa* a Friar of the reformed order of Saint *Francis*, a good honest temperate man, who assured me, that having been there three whole years together continually for the stone (of which he shewed me a box almost full, of several forms and bigness) and taking the Water all the while, both summer and winter, when the weather was seasonable, he found divers times the water better, stronger, and of a more speedy passage in frosty weather, then in the middle of Sommer, without ever perceiving any inconvenience by the water, no more at that time, then in Sommer, for all he did always drink it cold.

For some that use to take it in cold weather, do warm it, but sure the water cannot chuse by that means but loose a great deal of its vertue, which in the warming evaporateth away

away, seeing that in the very transporting of it, the same doth happen. When the *Spa* water is bottl'd to be sent away, albeit those who have the charge of it, be never so careful in stopping the Bottles close with boiled Cork, and pitching them over, yet will the mineral spirits finde way, in so much, as when you come to open them, you shall still finde some want; and sometimes a pretty deal, especially of the water of the *Sauenier*, which is more subtile and spiritual, than that of *Pouhon*. But to return to the matter, there is no more to be said, but that in a word the Water is alwaies best when the weather is cleareſt and drieſt.

Now concerning the time of the day, the morning, when the Sun is an hour more or less, high, is the fitteſt time to drink the water. For when the Sun beginneth to be of force it doth attract some of the mineral spirits, and the water looseth

some of its strength; and betimes in the morning it is also best walking. And you are to drink the water, as you may have taken the quantity, which you intend to take that day, within as small a space of time, as conveniently you can, without oppressing your stomack too much, as within an hour, or less, if you be able. Those that lie not too very far from the Springs, and are able to use their legs, shall do better to come thither afoot, than to ride, because so they shall heat their bodies more. Yet do I not intend they should be so hot, as to sweat, or to be ready to sweat, for that would do hurt, but I mean onely that their natural heat should be something awaked and excited, because then the water will be the better attracted, and have the more speedy passage. After every glass, or every two or three glasses, according as you shall be able to take it, it will be

good

good to take a few *Carraway* comfits, or *Coriander*-seed, some *Galingall*, *Zedoar*, *Elycampane*, *Angelica*-root, or such like, to help the digestion and passage of the Water. In some it is necessary, that they should have some *Electuary*, *Lozenges*, or the like, appropriated to the grief, for which they take the Water.

Diverse do take Tobacco after their water, which I do not dislike, especially if they hold it a good while in their mouthes, before they puff it out. Moderate exercise after it is very available, but I utterly dislike it, if it be too violent, as running, leaping, jumping, as some in wantonness use to do. For that kind of exercise is rather a hinderance, than a help, to the digesting of their water, and many times all the good it doth, is to bring it up again, weakening by that meanes their stomack, which in vomiting

doth alwayes suffer. True it is that if the stomack be foul, it is not amiss sometimes so to do, & I am not against it. After you have taken your full quantity, it will do well to walke and stirre there up and down, and to compose your self to mirth with the rest of the company; For these that look to reape benefit by *Tunbridge*, must turn away all cares and melancholy.

In your return to your lodging, I hold it better to ride, than to go afoot, because sitting upon your horse, the inward parts, as the *Muskles* of the belly, the guts, and the stomack it selfe are thereby borne up and contracted, and by the jogging of the horse moderately stirred, and so consequently your water will be the better digested. The sign of the through-concoction of the same is commonly when your urine beginneth to have a *Tincture* and to be coloured, and then may you

you go to dinner; But of this we will speak of purpose when we come upon diet. I said before, that the best time of the day to take the water was betimes in the morning, and I mean also it should be the only time for that day. For I have known some, who took it twice a day, namely, in the afternoon also, but I could never approve of it, and my reason is, that if they take it soon after dinner, their meat will not be digested, and the water forcing to make way for it self, will draw with it the *Chylus* raw and unconcocted, and so cause crudities and obstructions, which will do a great deal more hurt, than the water can do them good; And if they take it later after dinner, their water will not be digested before Supper. Once a day then is enough, least you have worse speed by making too much haste. Now for the whole quantity of the water to be taken in one

one morning, it is a thing, which cannot justly be defined, in regard of the difference of bodies in age, sex, strength, and other circumstances; But generally those that are able to drink most, receive the most benefit, so that they do digest and void their water well. And here it is, if any where, that the Greek Proverb should take place, ἢ πίθι, ἢ ἔκπιθι, *aut bibe, aut abi,* either drink, or be gone; If you cannot tipple, this is no place for you. Yet must every man ever have this general rule in memory, *a juvantibus & ladentibus optima judicatio,* the best judication or direction is from those things, which do good, and from such as do hurt. You shall see some that arise to a great quantity, and

Invenies illic, qui Nestoris ebibat annos,

Three hundred ounces, according

to

to *Nestors* years. Yea, and some a greater quantity. And it is a thing, that will make the very Women ready filling the glasses to laugh, to see some patients sent thither by ignorant Physitians, & appointed to take ten or twelve ounces of water, and arise perhaps to twenty or thirty ounces. But this may be a rule for a body of competent years and strength to begin at thirty, forty, or fifty ounces, and to arise by degrees, increasing their quantity every day, to an hundreth, an hundreth and fifty, or two hundred ounces, more or less, as they shall be able, and so again to decline and decrease by degrees, ending where they began, when they are to leave the water.

As for the time of every mans stay there, it is a thing which cannot be defined; for in some diseases some weeks suffice, in others diverse months are not enough, nay in some they

they have need to come thither the next year, and the next to that too. This I hope wil ſuffice for the time, manner, and order of taking *Tunbridge* water, I will now paſs to the preparation of the body of ſuch as are to take it.

CHAPTER IX.

Of the preparation of the body of ſuch as are to take the water.

I Have ſet down before the chiefeſt diſeaſes, which may be cured by the help of this water, but I am not ſo to be underſtood, as though I meant that the water alone were ſufficient for the ſame in all of heim, without any other helps. For albeit this be an *empirical* remedy, yet muſt it not be uſed altogether *empirically*, but with reaſon, diſcretion,

cretion, and circumſpection, otherwiſe hurt, rather than good, will follow the uſe of it. Many have fain into diſeaſes, as feavers and agues, by comming unadviſedly and unprepared to thoſe waters, although, as we ſaid before, there is nothing better for agues, then they are, if they be rightly and adviſedly uſed, the body being firſt prepared and purged. For although bloud by a ſole diſtemper of heat may cauſe a feaver, yet cannot the other humors do it as e *Galen* well obſerveth, unleſs they putrifie; which they will not do if the body be free from obſtructions, and *perſpirable*, and therefore that body, which is to be taken with an ague, muſt firſt be obſtructed. Now theſe waters being very *diureticall*, when they meet with a foul body, having a repletion of groſs humors, they eaſily and ſpeedily carry the ſame with them into the veins, which not being a-

e *Lib. 2. de diff. febrium.*

ble

ble to give passage to such a quantity of humors, they are thereby obstructed & stopped, and those humors being there retained and wedged in, & not *perflated or vomitated*, they inflame and putrifie, and to produce a *putride* feaver or ague. Wherefore those that love their health and life, must before they use the water, if they have not a very pure body, prepare and purge the same to prevent all inconveniences.

Now according as bodies doe differ in sex, age, temperature, quality of the *peccant* humor, and other circumstances, so must they accordingly diversly be prepared and purged. And in that regard we have not thought it good to set down here any forms thereof, but refer those that shall come to the water, to the advise and counsell of learned and skilful Physitions, and such as are withall well acquainted with

with those kind of waters which is the main point. And as for those, that come far off, they may take Physick at *Tunbridge*, and it will be best for them so to do, because if they take Physick before, and presently travel upon the same, it may produce some danger.

If the resort to the Water continue, and that there be competent company at the same, I do purpose by the grace of God to be there every Sommer (for it is a place I like) and if any be pleased to confer with me, I will be ready to afford them my best counsell, and they shall find there variety of Physick appropriated to the several diseases which the Water is to be used for. Neither is it enough to prepare the body and take Physick before comming to the water, but it is requisite also in some diseases, to take something now and then during the time they use the Water, to help the work-

working of it, and to cause a happy and prosperous effect by the same, and so much the more, because some are not able, either by reason of business, or otherwise, to stay there a competent time, and therefore have need of some other help. For some diseases are so stubborn and difficult to be eradicated, that we must fight at all weapons against the same, and yet all little enough too. Some unlookt for accidents also happen there sometimes, which have need to be redressed and holpen by other means. But of these things neither my self, nor any man else, can speake but in generall terms, and therefore I will conclude, and pass to the diet requisite to be observed there.

CHAP.

CHAPTER X.

Of the Dyet to be observed by those that use Tunbridge *Water.*

DYet amongst Physitians is taken in a larger signification, than it is with the vulgar, for besides meat and drink, it comprehendeth air, motion, and quiet, things retained and voided, sleeping and watching, and the passions of the mind. All these must be rightly ordered, both to preserve, and to restore health. As for air, it must be taken such as it is found there, and I think there is no great exception to be taken against it, being thereabout pure and wholesome enough, of motion and quiet we have said something before, when we speak of exercise, as also of the passions of the minde, when we wished all such as come to the Water,

to compose and frame themselve to mirth, and to leave all cares and melancholy at home. Concerning sleeping & watching, a moderation must be observed therein, though it be better to sleep something too much, then to watch too long, and therefore you shall do well to Sup betimes, and to go to bed betimes, *animo securo, quieto & libero*, that the first, second, and third concoction may be ended, before you take the water. And as for things voided and retain'd, you must endeavour to have the benefit of nature by all manner of ordinary evacuations, as by stool and urine, and the private excrements of the brain, at the mouth and nose. And thus much in brief concerning those things, we will now come to meat and drink. Bread is commonly, and with most men, the chiefest part of food, and therefore though alwaies, yet here more especially, you must have a

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care to have bread of good pure wheat, well handled and seasoned in the making, and well baked; For the excrements & ill humors, which are heaped by the use of ill bread, are worse than those, which proceed from meat. Ravel bread generally is wholesomer, than manchet, and not so apt to breed obstructions, having some of the bran left in it, which is *detergens*, and maketh it pass the better. As for meat, let every one feed upon that, which he hath been most used to, so it be good meat, yielding good nourishment, and of easie digestion; and let him shun the use of sawces, which have much butter & spices in them. For it was a good admonition of *Diſarius*, a learned Physitian in *Macrobius*, *Vitandos eſſe cibos, qui ultrà ſitim & famem appetentiam producerent*, that those meats were to be avoided, which did lengthen up, or ite beyond hunger and thirst. (*Saturn. l. 7. c. 4.*

If you can, be you contented with one dish at a meal, for *multa fercula multos morbos ferunt*, many dishes bring many diseases, and *perniciosa sentina est abdomen insaturabile*, an unsatiable belly is a pernicious sink. In foul bodies especially, over-feeding doth a great deal of hurt, according to that Aphorisme of *g Hippocrates*, Τὰ μὴ καθαρσίων σωμάτων, ὁσόσον ἂν θρέψῃς, μᾶλλον βλάψεις. The more you nourish foul bodies, the more you hurt them. In a word, a moderate sober dyet is alwayes best, but especially here. As for the kinds of meat, albeit amongst the flesh of four-footed beasts, Porke and Veal be chiefly commended in our books, yet here in regard of their moisture, I prefer Mutton before them. And if Pork be to be avoided much more Pigge, Lambe, and such like flashy meate. As for Beef, though it be discommended by most Authors, yet good Beef

g Lib. 2. Aphor. 9.

well

well feed, and of an indifferent age, may be used without scruple, especially by such as have been accustom'd to it, for those Authors were never acquainted with our English Beef. If Oxen indeed be killed when they are so old, that they be past labour, their flesh cannot be wholesome, nor is to be commended. But for our good succulent Beef here, I verily think, that if those Authors were alive again, & should taste of it, they would be so far from forbidding it, that to the contrary they would commend it. For if they do so much commend Veal, I see no reason they can have to discommend good succulent Beef.

Besides Mutton and Beef, you may sometimes have Capons, Hens, Pullets, Chickens, Pigeons, Partriges, Pheasants, black-birds, and other small birds, Rabets, and the like. And because some Hares

are sometimes caught about *Tunbridge*, it is a question, which some ask, whether those who are there at the waters, may feed upon them. They are grown infamous and banished from most Tables undeservedly, out of a conceit that they are melancholy meat. But I will now take their cause in hand, and *vindicate* them from that imputation, if I can, saying with *Martial*,

Inter aves turdus, si quis me judice, certet,
Inter quadrupedes gloria prima lepus.

And least I seem to give too easie an assent to the Poet, (though he was not a meer Poet, but well grounded in natural Philosophy) I will strive to prove, that it is not melancholy meat, but meat for melancholy men.

h *Lib.* 3 *de alim.*

First, I will bring in h *Galen* to patro-

trocinate unto him, who prefers the bloud of a Hare, before that of Hens, Pigeons, and all other birds, and saith that it is most sweet and dainty. Now if Hares bloud be so good, how can the flesh thereof be naught, which is made and produced by it, flesh being nothing else but bloud *coagulated* and converted into the same?

The same Authors i saith also, that Hares flesh breedeth better bloud, than Mutton or Beef. And if these two come every day to the Tables even of the nobleft and richeft persons, why should the poor Hare, which is better, and yieldeth better nourishment then they, be banished from the same? i *Ibid. initio li. bri.*

After *Galen*, learned *Heurnius* reckoneth Hares flesh in the first place amongst those meats, which alter melancholy in the kidneyes, but to alter and free from melancholy, and to breed melancholy, cannot both

be done by one kinde of meat. For if any man would flie here to similitude of substance, or to an hidden property, he should deserve to be hissed at. But they say it is a melancholy fearful creature. What reason they have to call him so, unless it be because he shunneth & runneth away from the dogs, which pursue him, I do not know; But if that be all, do not Wolves, Bulls, Beares, yea and Lyons also, the like? If we may believe those, who have been in *Africa*, an old woman there, or a child with a stick in their hands do drive away Lions, as we doe dogs here. And a Hare is not so fearful, but that you shall see some of them turn about, and look upon the dogs after a daring manner. They do not lie in holes and burrowes, as Conies do, which in that regard should be more melancholy, and yet they are in most common use amongst us, and accounted the best

best meat. And as for their food, it is the same with that of Partridges, the excellency whereof is no where controverted, and with the use of them only the Pox may be cured, as *Cardan* holdeth, who could speak of it by experience, as having had that disease seven times, as himself witnesseth in that book of his, which he entituleth *De utilitate ex adversis capienda*; and sure his witness is not to be rejected. Let the Hare then return in use, and be readmitted to his former preheminence, so he be not too old, but of a competent age, as of a year or less. But as for water-foul, you shall do well to abstain from the same.

Concerning fish, though it be for the most part unwholesome, and apt to breed *excrementitious* and slimy humors, yet for a change you may sometimes eat some river-fish, that is firm and not slimy, as Trours,

Gud-

Gudgeons, Pikes, Perches, and the like, either broiled or boiled in Wine (if you will go to the charges) rather than in Water, and corrected with Fennel, Spearemints, Thyme, Rosemary, Parsley, or the like. But for Mints in particular, let those women, that come to the water for fruitfulness, refraine the same, because it is thought it hindereth conception. At your fruit you may use some Raisins of the Sun, a bit of Marmelade, a roasted Wardon, or Pepin with Carrowayes, or the like; But in all this you must be sparing.

Now for an end of all, I must repeat what I have touched before, namely, that you avoid variety of dishes. For the nature of several meats being diverse, and sometimes clean opposite and contrary one to another, & some sooner concocted, and other later, from hence those evils will arise, against which you come

come to seek help from the water, as crudities, wind-gripings, pain of the reines, obstructions of the *mesaraical* veins, rawness of the *Chylus*, and consequently of the bloud, which shall be made of the same, and such like inconveniences, which by a sober and moderate dyet may be avoided.

Thus much concerning meat. As for drink, good ordinary clear beer, and of an indifferent strength and age, is best, and it is the ordinary drink of this Island, and which agreeth best with the nature of those which are bred in it. Yet if any having been used to drink Wine at meales, desire to continue the same, I am not against it, if so be they be not of too hot a constitution, and have no principal part offended through excess of heat; For a cup of Wine or two at meales doth but help to make the better digestion. And for that purpose Sack or Cla-

ret are better than white Wine, because white Wine, by the *diuretical* faculty it hath, passeth too soon away, and before the *Chylus* be throughly perfected, and so it may carry some of the *Chylus* raw and unconcocted with it, and consequently breed crudities and obstructions. And thus much concerning diet.

The Conclusion of this Treatise.

HAving briefly run through the chiefest things needfull to be known and practised by such, as shall desire to use this Water, I will here end with an exhortation unto them to be well advised concerning the nature of their diseases before they come, & when they are come, to observe the rules & directions contained in this Treatise, as also to be constant in the use

of

of the Water. And although perhaps some of them perceive little or no benefit at first by the same, yet let them not be discouraged, but persevere in the use of it. For some having been there once with small or no profit at all, the next year after, upon a second tryal, have returned home perfectly cured. It is the ordinary reward of constancy and perseverance in the end to hit the mark they aim at. Every thing in this world hath a certain period, before which it cannot come to a full perfection. And so herewith I wish all happy and prosperous success to all such, as shall come to these Springs, and will be ready at all times to afford them my best help and counsel.

Now as for this Treatise, I do not look it should have a priviledge above all other writings to be exempted, from controllment and carping; For it were better luck, than

than any man ever had, that expos'd himself to the censure of the world. There are far more fools, than wise men in the world, and as a *Spaniard* well observeth, *Un loco hazze ciento*, one fool maketh an hundreth more such (most men having their wits pinned upon another mans sleeve) and the greater fool commonly is the bolder censurer, which maketh Books to be variously received, liked, and entertained, according to the variety of the Readers understanding and capacity.

Pro capiu lectoris habent sua fata libelli.

Upon the readers wit the fates of Books depend.

But the best is, that I ever was regardless of the multitude, as well in this, as in all things else. If the judicious Reader find any just fault with any thing contained in this Trea-

Treatise, let him remember that *humanum est errare*, that to err is incident to the frailty of our humane nature. But I never was so wedded to mine own opinions and conceptions, but that upon better information, I ever was, and ever will be willing to acknowledge mine errours, if I committed, or shall commit any, without esteeming it any shame so to do, no more than many good and worthy Authors have done, when they published their retractations.

FINIS.